

point that the concourse of smaller barons was larger than customary. But neither law nor custom existed to prevent these smaller barons from taking their seats if they wished, and besides, the stipulation was intended not to forestall their presence, but to prevent any from being absent through constraint or fear. In regard to the religious question, the treaty bears that the lords engaged to choose in the ensuing convention some persons of quality "to repair and remonstrate to their majesties the state of affairs," and to understand their intention and pleasure in reference to the same. This article does lend itself to the conclusion that the lords would consult their majesties, through a parliamentary deputation, on the religious question before coming to a final decision on the subject. Whether the lords would be able or inclined, in the face of an overwhelming majority in Parliament, to carry out this stipulation to the letter, was another question, especially as they must have known that to demand the establishment of Protestantism from such a quarter was to court a refusal, and thus undo the work of the previous fifteen months. The object of the stipulation was evidently to afford a pretext for evasion, and, though their action was a contravention of it, they acted as they considered that the exigencies of their cause demanded, and took the precaution of fortifying their commissioner (for one only was sent) with an unequivocal expression of the national will, in order to obviate further evasion. Their action was not very scrupulous, but Mary and Francis were certainly not entitled, in view of their secret treachery to the Estates in an even more crucial matter, to play the indignant on the score of unscrupulousness.

An extraordinary feature of the proceedings of this Parliament was the practical unanimity with which the Protestant Confession of Faith, drawn up by Knox and his fellow-preachers, was adopted. The short interval of a year's conflict had evidently sufficed to drive a large section of the nation into Calvin's fold.

The various articles of the Confession were read and voted in a crowded assembly with hardly a dissentient voice even among the clerical members. The minority against its ratification only numbered five peers and three prelates. The creed of centuries fell in as many days. With even greater